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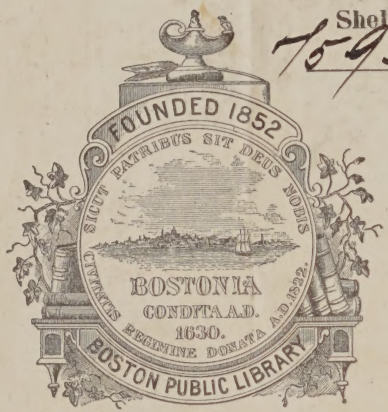

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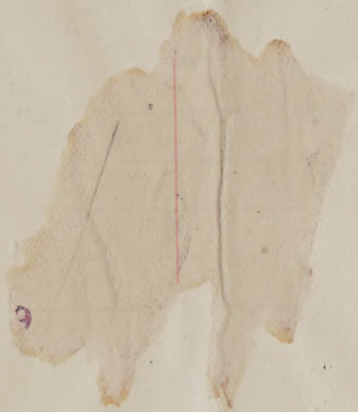

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MORAL TRAINING AND SCHOOL GOVERNMENT.

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Much has been written and spoken of late upon the subject of Moral Training in School, but surely not too much; for if we ask ourselves seriously this question, "What is education for?" there will begin in our minds a series of questions and answers which must of necessity lead us to the conclusion that the building up of character is not only a great and important part of school education, but that it is really the only end to be sought. To know how to buy and sell commodities, to be able to learn the ideas of others through the printed page, and to be able to express to others our ideas by writing,—all these acquirements are good and useful for us to have; but they are good and useful only so far as we put them to a good use in right living,—only so far as our actions are the expression and ultimation of a high and unselfish purpose of being useful to others.

Already the voice of public opinion, as heard from the press, pulpit, and platform, is making it easy for us as teachers to emphasize this part of our work as we never have before. The letter of the law,—so long a dead letter,—may now be infused with life if we only will it to be so. "It shall be the duty of . . . all instructors of youth" (so read the statutes of our Commonwealth) "to exert their best endeavors to impress on the minds of children and youth committed to their care and instruction the principles of piety and justice and a sacred regard to truth; love of their country, humanity, and universal benevolence; sobriety, industry, and frugality; chastity, moderation, and temperance; and those other virtues which are the ornament of human society and the basis upon which a republican constitution is founded; and it shall be the duty of such instructors to endeavor to lead their pupils, as their ages and capacities will admit, into a clear understanding of the tendency of the above-mentioned virtues to preserve and perfect a republican constitution and secure the blessings of liberty, as well as to promote their future

happiness, and also to point out to them the evil tendency of the opposite vices."

These words are plain and unmistakable. But do they really mean anything to us as teachers? Do they touch our work in the school room? or is this 15th section of the 44th chapter of the Public Statutes only a remnant of sentiment handed down to us by our ancestors, it being allowed to stand on the statute-books as a sort of rhetorical flourish to set off our public school system before the world? Let us look at the question a little from a practical standpoint, — (namely, from the school-room itself); first, to see if it is really important or practical to teach morality in the schools, and, secondly, to see how it may best be done.

MORAL TRAINING IMPORTANT AND PRACTICAL.

Your school is before you. It consists of boys and girls who, in a few years, are to be men and women. We too often forget that fact. You are there to educate them. What does that mean? Is it to help them to a little knowledge of geography, arithmetic, and grammar only? or are you to help them to that and something else? Do we not know that the "something else" which we are to do, or which we may do, for the children, is of infinitely greater importance than the other? There are about us two classes of people; one class with a little knowledge and little character or principle, and another class with it may be less knowledge and more principle. Which is the power in the community? Which class do we most respect? Of which class, if but one, would we choose to have our children become a part? There can be but one answer to these questions. Do not, then, let us say that this subject of character-training in the schools is an unimportant or unpractical one. But it may be said that cultivation in morals belongs to the home. Look at the homes of three-quarters of the children in many of our cities and towns, and say whether the moral condition of the young is not lowered rather than raised by such influences. Again, it is said moral training belongs to the church. Is an hour or two a week sufficient to counteract the evil influences constantly surrounding the child? And can the church afford to scorn the assistance which the school can give? But you say there is moral force gained by cultivating the intellect alone. This is undoubtedly true to a certain extent, but the elevating influence of mere mental training is much exaggerated in the minds of most people. Indeed, when we see the rapidly increasing amount of worse than useless literature which is being read by persons possessed of the rudiments of learning only, we may wel-

wonder if a little learning, or only learning, is not a most dangerous thing. No, it belongs to us, and to us mainly to lead the young into, habits of right living, — into the practice of those virtues which are enumerated in the statutes.

REGULAR STUDIES, MEANS, NOT ENDS.

"But," says the over-worked teacher, struggling with his crowded course of study, "where is the time for all this?" Here is implied the greatest mistake of our common-school system,—the notion that the branches of study are so many separate subjects to be taught and studied as ends rather than as means. The subjects which may be classed under the general head of 'Morals,' and which we are required to give instruction in, may perhaps take no set time for presentation; yet there should be no time of the school in which they are not in the mind of the teacher ready for use whenever an opportunity presents itself. The instruction need not be by formal lectures, though these are by no means as objectionable as many would have us believe, especially if they are given in the form of familiar illustrations or stories. But the spirit of these virtues should so pervade the atmosphere of the school-room as to give to the child every hour of the day newer and higher ideas of his relation to others. Even in the regular studies must the teacher keep in mind their ethical side.

In reading, the children are to be brought into close contact with all that is good, true, and beautiful in human life. By means of the printed page the best examples of practical wisdom and goodness are set before them. While they are learning these lessons they are learning to look for goodness in others, and they are also learning to incorporate it in themselves. Continuous practice in reading will make such employment easy and pleasant; and if the reading is rightly directed the habits thus formed will lead the children to seek the best literature after they have left school. And this direction should not be merely general and occasional: it must be particular and constant. Instead of talking about good reading, such reading should be brought into the school-room and read there. School libraries should be formed in every grammar and high-school building, and the books from these libraries and from the public library should be used under the direct supervision and encouragement of the teacher. Let us not for a moment lose sight of the dangers which threaten our young people in the bad and unwholesome literature with which the shelves of our shops are loaded. That it is to-day poisoning the intellectual and moral life-blood of our people, no one

can deny who keeps his eyes open to what is going on about him. We teachers cannot expect to bring into healthy life these diseased minds. But we can and should do much to counteract the evil influences of our time by making the poison bitter or nauseous to the taste, and by creating a desire and love for the best literature.

What is true of reading is true of every branch of study taught in the schools. The end to be reached is not to cultivate the intellect alone, nor to gather facts together, merely for the sake of possession; but it is to "prepare us for complete living" with our fellow-men. Therefore, in every subject taught, whether it be Language, or History, or Mathematics, or Science, the one great end of education,— the development of character, — should be constantly kept in mind by the teacher. In what other ways may the various virtues be impressed upon the minds of children committed to our care?

The use of

REGULAR TALKS WITH PUPILS

upon subjects connected with morals has been spoken of. It is true that these exercises are deprecated by many teachers. But a little observation may convince us that those who deprecate most strongly the practice of giving regular talks to their pupils, seldom resort to other and better methods. Of course I would not advocate the giving of set discourses upon the various virtues to young children. But if,— say upon every Monday morning,— the teacher could hold the attention of his pupils to some one subject, such as honesty, forgiveness, temperance, justice, cruelty to animals, and the like, by giving appropriate illustrations and anecdotes, who can say that some seed may not be sown upon good ground? The stories may be of incidents in the lives of illustrious men and women, or they may be of incidents which have actually occurred within the observation of the teacher.

INCIDENTAL INSTRUCTION.

But useful as such exercises are, there should be times taken in which the instruction will take a firmer hold upon the children. In every school events are constantly happening in connection with which some good lesson may be given, and at the time of their occurrence. A boy has, perhaps, found a knife and not restored it to the owner; or a pupil has copied a lesson or an examination from a classmate's paper; or the boys have been found playing marbles "for keeps"; these and a hundred other incidents of school-life may furnish the very best text for a talk with the pupils, when the wrong or injury done is fresh in their minds.

There is another exercise of the school which should have an elevating influence upon children, and that is the

DEVOTIONAL EXERCISE.

As commonly conducted, this exercise has little moral influence; indeed, when it is given, as it too often is, in a cold, careless, or perfunctory way, there may be more harm than good done by it. Indifference on the part of the teacher induces indifference and disorder on the part of the pupils, and when disorder characterizes the devotional exercise there is encouraged in the children a spirit of disregard and contempt for serious things which will affect their whole future lives. The devotional exercise must be marked by a devotional spirit on the part of the teacher. More will depend upon that than upon what is done. When the hands of the clock indicate that the time for opening has come, let every pupil be in his seat; and when there is absolute stillness in the room,—not before,—let the teacher take the Bible reverently in his hands and read slowly half-a-dozen verses. Then let him repeat slowly and devoutly the prayer with which all are familiar, and then let the children sing two stanzas of some familiar hymn. It may take less than five minutes for all this; but if it is done as it should be, in a subdued and devout spirit, it will have an effect upon all the subsequent work of the day. Moreover, it will lead the children to respect and venerate all the counsels that the teacher may give, for they see better than any one else that such counsels come from a Christian spirit of love.

MEMORIZING GEMS.

Akin to this exercise in its effect is the recitation by the children of gems,—noble sentiments in prose and poetry. A stated number of lines weekly, — say from five to ten, — should be memorized and written correctly in books prepared for the purpose. For this purpose two or three of the best books of selections should be upon the table of every teacher. These and the ordinary reading-books will furnish material with which the children's minds may be elevated and enriched. These are all good and useful methods of teaching morals, but I believe there is a better and more effective way than any or all of these.

REGULATION OF CONDUCT.

Morals, as defined by Webster, is "the doctrine or practice of the duties of life, — manners, conduct, behavior." It is no place here, even if there were time, to discuss the relation of morals as thus de-

fined and the morals which belong to religion; nor that other question which is constantly forced upon us, that we are trenching upon ground which properly belongs to the church when we depart from purely intellectual training. Suffice it to say, that the morals which it is incumbent upon us to teach relate to the outward conduct of the individual in his relation to others, and that the character thus formed is the basis of the religious experience and life which follow. This idea by no means precludes the necessity of giving close attention to motives to older children. Indeed, without such attention the child may be led to believe that outward order or correctness of living is the only end to be sought independent of the governing motive. In this way hypocrisy, — the most insidious of evils, — might unconsciously creep into the life hidden behind a kind of "smartness" which is too often regarded as the highest virtue to be sought.

Toward what then shall we direct the steps of our children? To do contentedly and happily some useful work in the world; to resist temptations to do wrong, independent of external restraints; and in all the relations of life to treat others as he himself would be treated,— these are the features of the life of a good man, and they are the features of life toward which we should work in school. This can best be done, I believe, in the

GOVERNMENT OF THE SCHOOL,

by which I mean everything pertaining to the school-life of the child.

There is nothing in the life of the good man or woman that cannot find its counterpart, or, at least, its image, in the school-room. The conditions of life in the school and in the world are much the same, and he is a wise teacher who makes the experience of the one a direct preparation for the experience of the other.

We learn to do good by doing good. Especially is this axiom applicable to children who are creatures of habit. What we, then, most desire is to get the children into the habit of doing just what we hope to have them do in after-life. We hope to have the good habits so fixed that they will involuntarily turn to them during the first few years of childhood, and that afterward these habits will become so fixed as to be a bulwark of defence against temptations, and will be followed from a free and happy choice. Our way, then, is clear before us.

INDUSTRY AND OBEDIENCE.

In the primary school the children should be kept pleasantly and usefully employed. Simple, implicit obedience to authority in little

children is, we know, the foundation of character, and we must never stop short of it; and yet the necessity of an active exercise of authority is very largely avoided if we study the child and make our requirements suited to his nature and needs, and, to a certain extent, to his likes and dislikes. The natural activity of the child and the necessity for frequent changes of employment are facts which the primary school-teacher must continually keep in mind. At the same time the child should, even in the primary school, begin to regulate his own conduct,—*i. e.*, he must begin to exercise his own will rather than to depend entirely upon the will of another. But we know that if he does not exercise it in small and unimportant things, he will not in large and serious ones. It is then incumbent upon the teacher to lead his pupils to attend to little things, which, to an outsider, may seem trivial. Take, for instance, the matter of

ORDER AND NEATNESS.

To inculcate proper habits in this direction it is necessary that such trifling offences as littering the floor with paper, or throwing the books in a heap together in the desk, must be corrected constantly, and it can be done in no better way than by having the child do properly what is left undone. The same may be said of carelessness and untidiness. No punishment is so good for the prevention of these faults as the prompt and unvarying correction of them by the pupil himself.

POLITENESS.

Then there are the duties of politeness and a regard for the feelings of others to be inculcated. Attention to these things in school,—not sometimes, but always when occasion requires,—will do much to fix a good habit and make the common acts of courtesy in after-life less irksome and difficult. Who has not seen the marked effect of such a course of training given by some faithful teacher, and who can doubt that the improved manners of the children re-act in stimulating a better feeling toward others?

CONTAMINATION.

One of the most common charges against the public schools is that there is danger of contamination. It is a serious charge, and one to which we should give great heed. Slur at it as we may, there is real danger, where so many children are thrown together, that the better and more sensitive children will suffer by contact with others at recess and before and after school. Is it too much, under such circumstances, that the parents of such children ask,—nay, demand

from us all the protection that we can give? I am aware that the teachers' burden of care is already great, and that to add to it seems almost unreasonable. But knowing as much as you do of the bad influence which some of your pupils may exert over others, which would you rather have done, if you were a parent? Would you not even prefer that your child have no education if, in getting that education, he must be exposed to the degrading influence of vicious companions? But it must not be forgotten that, while you are protecting the innocent and good, you are at the same time correcting the habits of the bad. The longer you keep a boy from the use of bad words, the weaker hold will the habit have upon him. These are the principal reasons why you, or some teacher, should be within sight or hearing of your pupils at recess. There are other reasons. By directing and sympathizing with the children in their play, you will find that your hold upon them will be stronger in the schoolroom, and that you can lead them better there. Besides, you will find the fresh air and exercise as good and necessary for your bodily health as they are for your pupils. For all of these reasons we see that it is not only well, but necessary, for a teacher to be with his pupils *all* the time they are committed to his care.

This leads to a subject of great importance,—

THE CONDITION OF THE SCHOOL-PREMISES,

particularly of the out-buildings. It is not necessary to allude to the degrading effects of the filthy words and pictures that are found on too many of our buildings. There is absolute demoralization and degradation not only to the authors of these markings, but to all the young and innocent children who see them; evil effects which can never be effaced. I will not dwell upon this more than to say, that where such a condition of things exists it is *absolutely necessary for somebody to do something to remedy the evil.* The teachers who do not report to the School Committee the bad condition of the buildings, and the committees who do not remedy it, are guilty of a most grievous wrong. If the objectionable markings are removed and the buildings are restored, there should be constant vigilance on the part of the teachers. The doors of all buildings should be locked, and a system of inspection be inaugurated that will prevent a repetition of the evil without serious punishment to the offender.

We are inclined to place all these things outside of what we call the government or discipline of the school, whereas they are an important part of it. The truth of the "ounce of prevention" adage

is nowhere more apparent than here, and the teacher who does not heed it doubtless realizes most keenly that,—

"Satan finds some mischief still
For idle hands to do."

PUNISHMENT.

But, says the teacher, suppose the ounce of prevention does not prevent, or suppose there is not quite an ounce of it, what shall be the pound of cure? The statement of a few principles may aid us, principles which ought to underlie penal practice everywhere. *Kindness, firmness, and justice should characterize every punishment. Punishment should never be arbitrary, but should always, so far as possible, naturally follow the offence. Penalties should be consistent and uniform, — that is, an offence must not be punished at one time which is passed over in silence at another time.* These rules are applicable to pupils of all ages. But it is possible for conditions to exist under which the necessity of their application will be avoided, not most of the time, but all the time.

Reference has been made to the necessity of keeping the children of the primary school busy about some useful work. This practice should be observed in all grades of pupils. Busy ness on the part of pupils will crowd out all opportunity, all chance, and all inclination for wrong-doing. The value, too, of

GOOD METHODS OF TEACHING

is nowhere more apparent than in preventing disorder. The interest in study and in the subjects taught is so great that the habit of, and inclination to, wrong-doing are prevented; or, if wrong inclinations and habits are possessed by the child, those habits and inclinations are gotten rid of much more easily if he has acquired a good method of doing, and a love of doing, some useful work.

These are all preventive in character, and will be found most useful in warding off disorder in school. But there is another preventive which not only prevents the bad, but also encourages and strengthens the good, and that is

SELF-GOVERNMENT

or self-control. With the young child this principle is kept out of sight to a great degree; but as he advances in age he is led to depend less and less upon others and more and more upon himself. It is for us, therefore, to place before him high and still higher

motives of action. At least should we cease to encourage, as many do, the exercise of the lower motives; viz., fear of punishment and a desire for rank and high per cent. marks.

It should be our duty to encourage, so far as we can and so soon as we can, the performance of duties based upon principle,—a principle which obliges the doer to exercise self-control and self-denial, because it is best for him to do so. The school is a miniature world, and there are few trials, perplexities, privileges, and enjoyments of active life in the world which are not experienced to a greater or less degree in the school-room. Who are the best citizens? They who govern themselves. Who are the most useful members of society? They who look to the welfare and comfort of others. Who are best prepared to meet the difficulties which contact with the world is sure to bring? Plainly, they who have met and mastered similar ones while they were young. Self-government and a sacred regard for the welfare of others should, therefore, be the guiding principles in the government of the school.

DISCIPLINE.

Passing over the influence upon character, which is gained by punctuality, regularity, and those habits of promptness and order which are encouraged in the recitation-room, let us pass at once to that part of government generally known as discipline. It is not too much to say that there is no magistrate on earth who has a greater degree of authority over his subjects than has the teacher over his pupils. And it is hardly less presumptuous to assert that the autocratic authority of the absolute monarch has not been more abused than has that of some of the teachers here in civilized Massachusetts. The unreasonable demands that are made upon children, the improper kinds of punishment practiced, the intolerant and unsympathetic spirit shown toward the weak and dull, the promises and threatenings which are never kept, and the frequent appeals which are made to the lowest rather than to the best that is in the child: all this marks the discipline of some,—I will not say of most, but of some,—of the schools of Massachusetts. It may be, and doubtless is, true that improper forms of discipline are found far oftener in the homes than in the school-room; but that is all the more reason why we should confess our faults among ourselves, and resolve not only to banish from the school-room all practices which will tend to weaken or deprave, but to adopt, in general and particular, such methods of government as will develop and strengthen character.

The faults of discipline which have been mentioned are, it may be,

somewhat exceptional. We may hope, indeed, that they exist in few schools unmixed with other and better influences. Yet there is one feature of poor government which characterizes a large part of the schools that have come under my observation, and that is the encouragement of deception. The offence, in the eyes of the pupils, is generally "*being found out*," not the wrong done. A good disciplinarian is, in the estimation of many, one who is not only strong enough to punish his pupils vigorously, but one who is sharp enough to catch them at their tricks. Too many schools are governed on the assumption that the governor and the governed pull in opposite directions ; that the children are necessarily the sworn enemies of the teacher, and *vice versa*. Now one essential element of school government presupposes that the children not only *ought* to begin to govern themselves, but that they can do so. It presupposes that some kind of self-control is not only a means of better work done in school, but that, far more than that, it is an end in itself,— the beginning of that development which will serve them forever. But the question of most importance is just how shall this be carried into practice in the school-room? With your permission, therefore, I will enter somewhat into details in outlining a course of procedure ; not that it should be followed literally, but that the principle of self-government may be better understood by teachers ; that it may be regarded as attainable and practicable, and not as a "glittering generality," which can have no place in the school room.

NECESSARY QUALITIES IN THE TEACHER.

In the first place, it must be fully understood by the teacher that, as he must know all he would have his pupils know, so he must be all he would have his pupils be. It must also be understood that the amount of labor needed on the teacher's part, to lead his pupils into habits of self-control, is fully commensurate with the importance and desirableness of the end in view. Self-reliance and control on the part of the teacher, belief in the principle, and perseverance are, then, the prime requisites to insure success. With any one of these conditions wanting, the trial to make self-government an important factor of school discipline will result in failure.

DAILY DISCIPLINE OF THE SCHOOL.

Let us imagine you face to face before a new class. What is your first duty? Plainly not to read them a lecture upon the importance of being good. Nor is it to expound a long set of rules. Let your manner, when first they see you, give them assurance that you are

their friend and glad to be with them. If you say anything, simply say that you have come to help them, and that you hope they will let you. No word need be said of disorder. Let the assumption be at the outset that there will be no disorder. Set them to work as soon as possible, and endeavor to make the work pleasant and agreeable. Upon the first violation of good order, say to the offender and to the school that that particular offence, and everything like it, ought not to be done, and then tell them *the reason why*. Be sure that this is not omitted, for you must remember that your first purpose is to bring your pupils over to your side, and you can best do that by establishing a reputation for kindness and fairness at the start. Soon there is, perhaps, more disorder of a similar kind. Now comes your first really practical lesson in self-control. Your question is, "Did you know that I do not want that done?" or, "Would you have done that if I had been looking?" If he says that he did not know that you do not want it done, tell him plainly again, and the reason for the prohibition, as before. It is neither right nor politic for the teacher to assume, as many do, that every offence comes from malicious intent. Then may be given what will have to be repeated hundreds of times, in one form or another, the Golden Rule of the school-room, "*Do nothing that you would not do if the eye of the teacher were upon you.*" Either the words or spirit of this rule must be kept constantly in mind and uniformly followed.

So far you have given few restraints. Let this course be continued as long as possible, and whenever the liberty of pupils is abridged, see to it that they have a good reason for it. Also impress upon them by practice the fact that the rules which govern their behavior are practically made by themselves, and that to abuse any privilege they may have, is of course to deprive them of that privilege.

But to go back to the first day with our new class. By your kindness and apparent fairness, you have won the respect of the better part of your class. This will be a powerful help to you in leading the more willful and refractory part of your school. You go on with the work of the school, apparently trusting every member of it, when there is disturbance in the room from one or more. Or it may be that you leave the room for a moment and find upon your return evidences of disorder. Stop the work and ask the attention of the school for a moment. Say to them that you are sorry to know that there is anyone who would be willing to do a thing because he is not watched. Show how weak such a boy or girl must be. Compare them with those unfortunate and weak men and women who have to dodge the policeman for fear he will see them; and thus show the

injustice that is done others in making you suspect some who are really innocent, and who are trying to do their best. Now will be the time to get them to agree with you that it is much better, and entirely within the power of every pupil, to govern his own conduct. Then it will be an easy matter for you to exact a pledge from every boy and girl under your charge that an effort will be made in this direction. Do not exact too much at this point. They have made a reasonable promise and one they are able to keep, when they promise to *try* to take care of themselves. If they promise no more than this, you will have a far greater hold upon them than if you made them promise that they *would* govern themselves. You know, and they will know after a time, that they would break such a promise; but you know, and they know, that they can and ought to keep the promise to try.

Now, then, you come to the time, in the natural order of events, when one or more of your pupils have not done as they promised to do. That is, you have found them dodging you, or doing something disorderly behind your back, or in your absence from the room. *The first case* of this kind demands your prompt attention. It is a most trying time for you. The pupils' estimate of their teacher's wisdom and justice is in suspense. Upon your action at this time may depend the success or failure of your plan. The punishment must not be too slight, nor must it be too severe. Above all it must not be arbitrary; but this, as every punishment, must naturally follow the offence. What is the offence? Deception. Doing a thing because you were not looking. Plainly, then, the punishment for him should be that he must be watched,—he of all the school; no one else. It is a notoriety that he does not like; but he sees, and all his mates see, that it is just. Let him understand, however, that he will be trusted as he proves his sincerity to really try.

By this time your pupils are thoroughly convinced that you are in earnest (that is, if you *are* in earnest) in discouraging something wrong. What is it? Deception in every form. They learn, too, that you are in earnest in encouraging something good and right. What is it? Obedience to authority and self-control.

You may have occasion to resort to various appeals before you can bring your pupils to do right in all things, because it is best. One means of encouragement may be the making of a "roll of honor," consisting of all who are not in the least deceptive, but who are open and honorable in all their actions. They are trusted fully and entirely by you, and they will be found to assist in everything pertaining to the welfare of the school. Again, there may be others,—a

very small number if the right methods are pursued, — who do not control their own conduct, and who are not in the effort to do so. These pupils demand your serious attention. They are afflicted with a moral disease, and they should be most carefully treated. They should be labored with, both in and out of school. The help of their parents and of the other pupils should be sought, and every inducement placed before them to change their course. When punishment is resorted to, let it be in a kind and just spirit, and as near as possible make it a direct consequence of the offence. In extreme cases all social privileges may be taken away from the offending pupil while he is in or near the school-house, he not being allowed the privilege of playing with or speaking to his mates He is kept entirely apart from the rest of the school, on the principle that his influence is dangerous and harmful.

Thus you will go on from day to day, following out patiently this or some other well-defined plan, until success has crowned your efforts. Not the fullest and most complete success, perhaps; but a state of things which encourages you to believe that every one of your pupils is affected by a desire and purpose to do right,—not from fear of any external consequence, but from choice.

Are there any who, while admitting the great importance of self-government, doubt its practicability in school? If there are, let it be known from the experience of teachers who have patiently followed the plan so imperfectly outlined above, that it is possible, and entirely practicable, for grammar and high-school pupils to control their own conduct. There have come within my observation pupils of a grammar school so guided as to be entirely independent of any restraint outside of themselves, never being spoken to for disorder, or even asking a privilege, from Monday morning till Friday night. By long-continued practice these pupils had brought their own wills into harmony with that of their teacher, and knowingly did nothing which he would not approve.

With such possibilities for good before us, let us go back to our schools with a determined purpose to do more than we have done in helping to build up character; and if, by our efforts, we in any wise bring our pupils into a greater command over themselves, into harmony with that order of living which is "heaven's first law," we shall do far more in helping to prepare them for life than all else we have done, or can do, for them.